Vol. 1. No. 3.

THE RELIGIOUS HISTORIAN.

MARCH, 1872.

T. FANNING, EDITOR.

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TERMS $1.00 IN ADVANCE.

NASHVILLE, TENN.

1872.

PRINTED AT THE BEN FRANKLIN PRINTING OFFICE, COR. COLLEGE & UNION.

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SPIRITUAL LIGHT—No. 3.

In our previous issues, we attempted very little more, than simple statements of the questions involved, in the examination of the subject of Spiritual Light; but in the prosecution of our purposes, we deem it important, to present in a more systematic manner, the *reasons*, on which we most confidently rely for our conclusions. It will be remembered that, we defined "Spiritual Light," as the knowledge which we have in regard to God our Maker, and the invisible world. In this, we do not include the phenomena resulting from natural forces; or discoveries which have been made in the wisdom of the world. We desire to embrace all that can be safely affirmed in reference to the creation of the earth, the origin of our race, and of all things visible; with the light we possess of right and wrong. We include the whole wisdom of God, developed through our Lord Jesus Christ. It is possible we have already given quite sufficient attention to the assumptions of divine light, "*from within*," and "*from the observations of nature.*" All within man, and all without, is midnight darkness, where the higher, and more reliable light of direct inspiration, exists not. Take from us the Sacred records, and we are without hope and without God in the world.

We have also endeavored to show that, even the most thoughtful speculatist, has utterly failed to prove that, there exists in the soul, an *intuitive* power, capable from mere exercise, of discovering spiritual truth. We are inclined to think, the Apostle had sur-

veyed the whole ground of spiritual truth, when he affirmed that, "The world by wisdom knew not God," and that, "It pleased God, by the foolishness of preaching to save them that believe."

The most popular theory of Spiritual Light, however, we have not fully examined. We have barely, stated the main question, pertaining to it, under the head of "*Mysticism*," but we are not sure this word, gives any very clear conception of the matter which, we think, is entitled to a respectful examination. Mysticism, according to J. S. Mill, whether in the Vedas, in the Platonists, or in the Hegelians, is neither more nor less, than ascribing objective existence, to the subjective creations of the mind's own faculties; to mere ideas of intellect, and thinking by watching and contemplating these ideas of its own making, it can read in them what takes place in "the world without." "It maintains that, God may be known face to face, without any thing intermediate—without the aid of the senses, or reason; by some immediate impact of the soul, or through the exercise of the all-seeing, all-feeling and all-hearing power within. Hence, mysticism, needs neither, reason nor revelation, but perceives all truth clearly without second causes.

This, perhaps, might be styled metaphysical mysticism, but it is far too subtle, dim, and unsatisfactory, for practical life, and therefore, we cannot consider it of sufficient moment to offer a formal refutation. The system of Religious Mysticism, which we regard of sufficient moment for a clear statement, and at least a partial examination, we present under the style of

DIRECT AND UNIVERSAL REVELATIONS OF THE SPIRIT.

This system has constituted an element of Romanism from its origin, and perhaps of all branches of Protestantism; but in Swedenborgenism, Quakerism, Shakerism, Mormonism, Modern Spiritualism, and in all phases of direct and perpetual revelations to each individual, there is no other governing principle. At an early date the christian institution, encountered this system of direct light, under the head of *Gnosticism*. "Its adherents professed to enjoy a higher degree of *Gnosis*, or knowledge, and regarded all those who held to a literal interpretation of the scriptures

as simple and ignorant." They have, from the origin of the system, professed to find mystical meanings to the Sacred oracles, and to receive light, which is higher, beyond, much more direct and satisfactory, than the plain teachings of the Spirit, as set forth in the Bible. It is quite certain that, from the time of Origen, early in the third century, the speculation of spiritual light, superior to, and independent of the scriptures, has generally gained ground.

As we are anxious to be understood, we deem it necessary to say plainly, where and in what parties the doctrine of direct light is most prevalent. We are satisfied that there is but a remnant of professed christians, who are not more or less under the influence of this system. Amongst Romanists, direct Spiritualism is pleaded in divers miraculous operations of the church, and the members are taught from infancy, to look for direct displays, not through every individual, but mainly through all the officials, or those officially endorsed.

In English and American Episcopalianism, the learned doctors of the churches as well as the humble laity, are taught to think, there is a direct agency of light, deeper, and more certain than is observed on the mere surface of revelation. Amongst Lutherans and Presbyterians, of all lands, there is a general acquiescence in the doctrine of direct grace, direct regeneration of the spirit, to produce faith and a holy life. In perhaps, all Protestant denominations, there is a strong tendency to conclude, this system which maintains that,to be led by the direct operations of the Spirit, all of which are independent of, and far superior to the written word—is the only Spiritual orthodoxy. The Baptists also, as denominations, (there may be individual exceptions) receive the dogma, which says, "Nothing short of the revelation of the Spirit, manifested in the feelings of the heart, as evidence of conversion, regeneration and remission of sins; before the obedience of the Gospel in baptism, can be admitted as true. What they call salvation by grace, is a direct interposition of the Spirit, which converts the soul. In our previous numbers, we endeavored not only to make clear statements, but also, to enter our protest against most of the assumptions of direct revelations of the Spirit, as professed by the respective denominations; and we closed our second number, by intimating that, "God's Spirit bears witness, in words" and not by emotions, or feelings, either good or bad. Re-

garding this point, however, we design to offer a more detailed statement, when we shall have more carefully examined the system. For the present, we select a single feature of the theory for examination, viz:

THE ASSUMED DIRECT INFLUENCE OF THE SPIRIT IN CONVERSION AND REMISSION OF SINS.

While denominations differ widely regarding other matters, there is general agreement on the following doctrines, viz:

1. All are so dead in sin, that no one can perform the least acceptable service in his native depravity.

2. It is assumed that God's agent in turning the sinner from darkness to light, is the Holy Spirit in the heart.

3. It is the doctrine of the churches that, the Spirit acts *directly*, in the soul in conversion.

We are very confident that, it is not necessary to quote authority to establish the truth of the foregoing doctrines. It has been sounded in our ears, from our infancy, that all—great and small, are guilty before God by nature; so dead in fact, are all, that nothing short of the immediate and direct quickening of God, can bring the dead sinner to life. From our earliest recollection, we have witnessed the conversion of our anxious contemporaries, as has been confidently asserted, by the falling of the power of God upon them. Recently we were induced to attend a "great revival meeting" in the capitol city of our State, when we heard, possibly, the most successful conductor of revivals in the country, give the following quite marvelous conversion by the Spirit. "A hardened, and almost impenitent rebel against God and religion; had long resisted the Spirit, which ceased not to knock at the door of his heart, by refusing, to so far mortify his pride, as to approach the front mourner's bench. Finally, he resolved; hit or miss, go through or be repulsed, to make the experiment. He rose from his seat and started, but in passing to the front, he was converted." This, is simply affirming that God, by some *direct agency*, converted, pardoned and saved, this experimenter. This, is either true conversion, or it is not. It is either of God, or of man. What shall we say?

This is but a single example; but we have heard scores, vehemently shout that, God had regenerated their souls by the Spirit, and they knew, it was true, because they *felt* the witness of the

Spirit, and could not be mistaken. Is such testimony reliable? We ask our friends of the denominations, in the most respectful manner, if all the Presbyterian churches, are not in the habit of requiring candidates for church membership, to give a minute relation of their conversion, by an agent sent directly from heaven to their hearts? Do not all orders of our Methodist brethren do likewise? Do they not teach that, in answer to prayer, the Holy Spirit is sent down to regenerate and save the soul? Do they not all agree that, this immediate conversion, is the wonderful work of God in the soul? Perhaps, we should not omit to notice, the very uniform practice of all the Baptist orders, in our acquaintance, in requiring applicants for membership, to give a relation of what the Lord has done for them. We have heard many experiences all of which, agree in the declaration that, God did, by an immediate, direct agent and in an instantaneous manner, relieve them from their load of sins, and they could not doubt its truth, for they *felt* in their souls, the witness of the Spirit. This, it must be noted, is direct conversion by the Spirit entering the heart before faith, repentance, or baptism; and uniformly, the blessing of redemption, came when least expected.

The plain question is, are these things from Heaven? Whence came they? The question must be answered soon. Are such conversions genuine? Did our Heavenly Father, ever pardon and save a sinner, by a direct regeneration of the Spirit? The doctrine must, in the nature of things be true, in every instance, or wholly false. Who is able to remove the difficulties that present themselves in this discussion? We should call no one a hypocrite, without evidence of intention to deceive. Admitting, that, all professedly *direct* influences of the Spirit, are groundless, are the men who profess to experience them intentional deceivers? We are scarcely prepared to answer. May not men work themselves into a false system, with the perfect knowledge that, it is not true; but it is what they have always heard, what they have professed, and if it is not true, they are utterly at a loss to know what is reliable? We have long known that many intelligent Romanists, have no confidence in the truth, of the miraculous pretensions of popes and priests; and yet, habit is so strong that, they will neither forsake their system, or cease from practising it. Do Quakers really believe in miraculous revelations, to their members from week to week? We have heard scores of men and women preach just as the Spirit moved them. Just as he gave them words, and when the words were slow in coming, we

have seen them wait patiently for the next syllable or word; and yet, we have always doubted whether these professedly pious people, believe that a single word they deliver, is from God? We are at least of the judgment that, if they would speak as they should, they would confess, that the Spirit, *brought nothing new* to their hearts. In the year 1858, we listened in the city of Philadelphia, to three sermons, from three venerable old women, who spoke just as the Spirit guided their tongues; and while the Spirit was not always faithful in directing, it is hard to say, that these old women were really wicked. On the same occasion, we witnessed the performance of several of the old brethren, who spoke, as they affirmed, only as the Spirit moved them. By far the most intelligent of these inspired preachers, we met that afternoon on the boat to New York, when the following conversation took place. We said to our friend. "We heard you preach to-day." "How did you like it," said the preacher. "Not at all," was the rather curt reply. "Why friend?" he pleasantly asked. We responded, "You falsified in every word you uttered, knowing at the time, that all you said was false." "How could that be?" said the old gentleman, not seriously offended. We answered that "He professed to utter words only given by the Spirit." "Yea," he replied. "But," we urged, "You gave not a word that we had not already, and not a true thought, which we have not in the Bible; and in quite as good form as you spoke it." To this, the preacher answered that, we were correct. We next asked him, "If you really received nothing new, what did you mean, when you made the impression upon the vast audience, that you were speaking by the Spirit." His reply was, "I merely intended to make the impression, that I had by the help of the Spirit, a *ready recollection* of what was in the Bible, and I did not mean that, I had something new." We could but say to our old friend, "You seem to us to have intended to deceive the audience, in professing to speak as the Spirit gave you utterance, when you knew full well, that not a syllable, word or new idea, was given to you."

We give it as our judgment, that with all the professions of new revelations, throughout Quakerdom, there is not one so lost to truth, as not to know that, the entire profession is false. There are popular doctrines, which we doubt, if even their strongest advocates believe. Does any one believe that, God really ordains whatsoever comes to pass, as the creed says? *Can* any one believe, the "*Total* and *damnable* depravity of infants?" as Rome and her

daughters profess? We cannot see, how it is possible, for human beings of ordinary intelligence, to believe such monstrous absurdities. We are indeed inclined to doubt, if all who profess to believe in the direct influences of the Spirit, really understand themselves or believe their own statements. They may entertain honest *opinions* on the subject, but the impression should not be dignified as *belief.* Faith always implies the existence of sound testimony, but these visionary conversions, are but dreams and shadows. Who could imagine that, a dexterous manipulator of a modern spiritual *seance,* is a man of sincerity, truth and faith? Are modern revivalists, as a class, generally considered, pious and humble christians? But we will notice some of the grounds of belief in the truth of modern spiritualism.

1. It is affirmed that, there are so many professing to believe in the immediate conversion by the Spirit, that they cannot all be mistaken. We should not so far honor this *ad captandum* effort, as to call it an argument. Many more than profess to believe in direct conversions, are quite confident that, all pardon must come from the priest's lips; and still many more than both of these, bow down to wood and stone, with hearts as honestly and deeply moved by their gods, as the most zealous, in the advocation of perpetual revelations. Should we all, therefore, become idolators?

1. Upon the presumption, as a Poet said,

> "That fools, men may live,
> But fools, they cannot die."

we are asked if it is possible God, will permit so many to die, rejoicing under the influence of new revelations, if they are not really true? It occurs to us that, if we choose to live as the fool lives, our blindness will be doubly augmented to the end of our race.

3. We are told that, "If there is no special revelation to the heart, as evidence of conversion, those who profess it must be hypocrites." Not, necessarily hypocrites. Many have heard nothing else, have thought nothing else, have not at all examined the subject, and they hope there is truth in the profession, though in nine cases out of ten, confidence in the truth of the doctrine is not strong. It will be respectful, next, to offer some grounds for our doubts as to the truth of the profession of universal and perpetual revelations of the Spirit.

1. If the doctrine were true, it would deceive no one; but we

have known many, who claimed most wonderful conversions that, in a short space of time, admitted their error. Frequently, the unsteady light of direct inspiration, has had the effect to induce honest persons to abandon hopelessly all professions of religious belief.

2. We doubt not, but, at least nine out of every ten, of the converts by the imaginary out pouring of the Spirit—"fall from grace," upon the first temptation offered. We do not deny that, occasionally, men who seem to count the cost and make a profession through the belief of the truth, are overcome by the enemy; but it is rarely the case; that one who receives the "seed into an honest and understanding heart," ever disgraces his holy profession.

3. There is frequently a lightness, flippancy, irreverence, want of solemnity and thoughtfulness, in revivalists, and revival converts, well calculated to cast a very dark shade of doubt over the whole system.

4. We think it cannot be argued that, the tendency of religion from excitement, though it may be supposed to spring from spiritual power, is to improve the heart and lives of those under its influence. Such a profession affords very little evidence of godly sincerity, deep devotion, or even truth and common honesty. Although a change of heart, of a very marvelous character is professed, the necessary change of life, is quite rare.

5. No one can doubt that, ignorance, and an impulsive nature, are most favorable conditions to professions through professedly extraordinary influences. We have known, it is true, persons otherwise, not especially deficient in intelligence, profess conversion by immediate inspiration, but all such professions, are made in profound ignorance of the truth of God. As evidence that ignorance is a favorable condition to such professions we point to the masses, every where inclined to favor such things. We also give it as our opinion, which, to be sure, may not be entirely valid, that the movers, managers, directors of the remarkable out pourings of the spirit are usually much more gifted in physical, than in intellectual or moral powers.

6. While we doubt not a few of the converts made by even animal excitement, under the profession of spirit out-pourings and direct inward influences; become intelligent and sincere christians, the very few found, can but satisfy us that these become good men and good women through other influenees.

7. But in the last place, there is not the slightest authority in

the Sacred Oracles, for direct conversions and regenerations of the Spirit. A single example to establish the practice, would be quite sufficient; but God's Spirit, through chosen vessels, has furnished a lost world, a plan of redemption, in reference to which, no one can err who walks by the prescribed rule.

"He that comes to God, must believe that he is, and that he is a rewarder of them that diligently seek him." The believer, is commanded to "Repent," to renounce himself, and all evil, to confess with the mouth the Lord Jesus, believing with the heart that God has raised him from the dead, and submit to the Savior, by baptism into the name of the Father, Son and Holy Spirit, in order to put off the old man with his deeds, and to put on the new man, and be filled with the Good Spirit, as an earnest of our heirship, in the family of God.

EDUCATION—No. 3.

We respectfully invite attention to a few thoughts on the subject of

PHYSICAL EDUCATION.

Although, we do not wish to see children possessed of great animal power; it is as certainly true, now, as it was thousands of years ago, that, "A sound mind can exist only in a sound body." Of the lower animals it is said, "Blood will tell;" and in reference to man, it is equally true. For special reasons, the family of Shem has been wonderfully preserved. The Hamites are distinctly marked, and the children of Japheth are known from all their kindred. We offer no doubtful theory as to the preservation of our race; but believe that God wisely separated the children of Noah into three distinct families. We also believe that a violation of this division is opposed to His will. The offspring of Africans and Asiatics are wild men of the desert, and almost demons. The children of Africans and Japhetites are physically, intellectually, and morally deficient. Hence, it seems to be God's will that, the families of earth shall remain distinct, and he has separated them by natural boundaries. In some respects, each family differs in educational wants.

We will not attempt to say what is necessary in the education

of the Hamites, that is not essential to the family of Shem, or of Japheth. The habits of the Shemites differ so widely from those of their brethren, that it would seem their training should be different. They are neither agriculturists, mechanics, nor artists; but are traders and office holders. In all lands they traffic, seek place and influence, and turn professions to the best advantage. The children of Ham, as a class, pursue a different course. They are servants, and usually dependent on others for bread, clothing and protection. Their subsistence generally is derived from no industrial pursuit. Of the truth of these conclusions we think there can be but little doubt; but why these families differ so widely we know not. We have tried to educate Jews and Africans, and they both differ in habits of study, and in mental and moral activity, from the children of Japheth. On this account, when we speak of education, our remarks are chiefly intended for Japhethites. We consider them the best type of man, and maintain the superiority of Europeans and their American descendants. In what countries are the people most advanced in physical, intellectual and moral power? Where are the pursuits of industry most respected? Where are the schools and colleges of the world? In what nations do we find the religion of Christ prospering? Can they be discovered beyond the bounds of the ancient Greeks and Romans, as now exhibited in their Teutonic, Sclavonic and Celtic descendants? These advantages are almost confined to the children of Japheth, who, according to Moses, Gen. 10, 5, occupied "the isles of the Gentiles"—or the coast lands of the Mediterranean, in Europe and Asia Minor. From those parts they spread northward over the continent of Europe, part of Asia, a small section of Africa, and through the enlightened portions of North America. Education, government and religion, have certainly been entrusted to this single family. Destiny seems to have fixed the sphere of all, and legislation and church effort to the contrary will have but little influence. It would be best for each division of the human race to study well its true position among the nations of the earth, and to be entirely reconciled to the rulings of Omnipotence. We do not doubt that the children of Shem may be as much improved as those of Japheth; but still each must occupy its place. The advances of each are not in the same direction, and cannot be of the same character.

We have thought proper to make these suggestions before presenting our views on Physical Education. We inquire at what period of life should physical education commence? All who

have reflected on the subject will answer, "From the first hour of existence." If the bodily powers are neglected in infancy, no future training can give the necessary development. Proper food and raiment, with suitable exercise, are the grand essentials of robust health. These are necessary to produce active, energetic temperaments and great powers of endurance. The agents in this department are, especially, mothers. When parents fail to perform thier duty, with the hope that their children will, at the proper age, have the advantages of schools for their development, they will be disappointed through life at their incapacity for valuable attainments.

We wish now to speak of the importance of

MANUAL LABOR.

In all lands, there has been earnest study to learn what is the most suitable exercise for the young. The sincere desire has been, to find the course that will best develop the natural powers, and at the same time, afford the highest enjoyment. With the Greeks, leaping and running were thought the most useful. The French, English and Americans consider dancing valuable, in developing physical power. We have heard of fathers in our country who send their sons to the chase, and encourage them to seek improvement in its active bustle. We are not disposed to doubt that there may be many advantages derived from hunting, running, leaping, dancing, and even from military training; but, we think, there was never a rose plucked in these pathways that did not leave most poisonous thorns, to produce suffering and sorrow. They are all idle pursuits, and dissipation is attached to them. There is so little good, and so much evil, we would not encourage youth to touch, taste or handle. There is, however, a process of training, in the pursuits of industry, suited to all conditions of youth, and without which no people have become great or good. God ordained that man should live *by the sweat of his face;* and we have known no other successful condition of power and goodness. Bread, produced by the labor of one's own hands, is sweet, and a good writer says, "The perfume of the rose is most fragrant to those who cultivate it." In our civil war, the world saw the difference between men physically educated and those who were not so. Workingmen from the north could build much stronger fortifications than our southern people, with all their bravery and confidence. The Prussians, too, inured to toil from

their infancy, walked over the proud domain of France almost without resistance, or without meeting a foe they thought formidable. France is now taking primary lessons in physical training, but, in America, we are satisfied "to study war no more." It may be proper to state, before examining the higher departments of education, that without the grand assistant of hand labor, as the sub-stratum of all improvement, we can find little or no hope for the future. Youths brought up in idleness cannot be made either good soldiers, mechanics, farmers, scholars, or useful citizens. As proof of this, we might refer to the early training of men distinguished in every department of activity and usefulness. Physical training also constitutes the basis of *religious* power.

"What God has joined together let not man put asunder."

ELEMENTARY STUDIES—No. 3.

We feel quite confident that, with reference to "the beginning of the doctrine of Christ," we have made a few points sufficiently clear to satisfy the thoughtful student of the Bible. In the first place, it is apparent that our kind Father in heaven proposes to save the willing and obedient through the gospel of his Son; and secondly, it seems beyond doubt that the plan submitted by the Spirit, through the apostles of our Savior, is admirably suited to accomplish the work intended. We are also of the judgment that it is clear that man, while in a state of alienation from God, and in open rebellion against his government, possesses no right or ability to attempt christian labor. The only acceptable service performed on earth, is the worship of the members of Christ's body. A devout Jew said to the Savior, "Now we know that God hears not sinners, but if any man be a worshiper of God, and does his will, him he heareth." John 9, 31. The principle of action is that aliens, and men unreconciled to God, must be pardoned, adopted and saved, before they can possibly celebrate his praises; and before they should ask for the blessings of the kingdom of heaven. "God is no respecter of persons, but in every nation he that fears him and works righteousness is accepted of him."

We consider it important in the prosecution of this department of our labor, to treat the subject somewhat systematically, and, therefore, we will examine the following questions, viz:

ARE THE PEOPLE OF THIS AGE, GENERALLY, IN CONDITION TO ACCEPT THE TERMS OF SALVATION?

We cannot conclude, from all the facts before us, that men universally are in condition to hear God, believe the Gospel, or take interest in matters spiritual. It cannot be doubted that God, after the alienation of our race, in the garden of Eden, was almost four thousand years in preparing the way to save the lost. There can be no doubt that the family of Abraham was under the most vigilant training fifteen hundred years, preparatory to receiving the Messiah. The finishing lessons in this preliminary education were entrusted to John, the baptizer, as the forerunner of the Savior. His mission being preparatory, he had no successor Hence, he said of our Lord, "He must increase, but I must decrease." He was sent to make "the rough ways smooth" and "the crooked ways straight," and "to prepare a people made ready for the Lord." "He gave them the knowledge of salvation, by the remission of their sins." It will be remembered that he preached "the baptism of repentance in order to the remission of sins," and finally, John informs us that the Lord "came to his own, but his own received him not; but as many as received him, to them he gave the power to become the sons of God." These were the believers in his name, "who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

All this preparation for the introduction of the Christian institution was fitly adumbrated in the preparation of the materials for the house of God built by Solomon. If such preparation was essential in the erection of the house under Solomon, it should be a matter of moment to determine the preparation of material for the spiritual temple by our Lord Jesus Christ. The simple question is, are the people, generally, prepared to become Christians, and live as the servants of God?

Paul says, "But the natural (animal) man receiveth not the things of the spirit of God; for they are foolishness unto him, and he cannot receive them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."

Paul intended to say, that the fleshly, or animal man,—the man taught by nature, and governed by natural impulses,—the man who is not educated up to the level of moral right, cannot discern, or be made sensible of spiritual responsibility. One may, possibly, be brought to a state of mind, to lead him to fear punishment, as other animals, to dread, in truth, the horrors of hell, without being competent to appreciate spiritual responsibility. If this is not true, it might be asked, "Why, then, do so many abandon their profession of religion, after avowing that their conversion is di rect and spiritual? The masses are not in condition to fully appreciate the sacred profession of religion, and the character of teaching is not always such as will lead the converts into a spiritual life. It will scarcely be argued that savages, Indians, Africans, or even Japhethites,—such at least as rely upon the natural products of the earth for subsistence,—are in a sufficiently elevated state to act from moral suasion. No people are prepared to receive the salvation of Christ on whose hearts the truth of God has not operated. The preparation is evinced by undoubted capacity to hear the words of eternal life.

2. IS THERE POWER IN THE TRUTH TO SAVE?

Denominational preaching, and especially denominational progress, scarcely indicate that there is ability in what the Lord has said, to "Turn from darkness to light, and from the power of Satan to God."

In the first place, the word is regarded as a dead letter, as possessing no power to leaven the soul or to work such a change of heart as is necessary to the new life. Tnis is evinced in sermons whose authors pray for God to bless the truth and pardon error. Of course such can have no confidence in the truth, or they would not ask for some power to attend it, to give it efficiency. In prayers we often hear appeals to God, "To attend the word, or such parts of the word, as may be necessary, and make it effectual in the salvation of the hearers. People who hear such things, with the impression that such teachers are qualified for their assumed work, can have no confidence in the power of truth to save.

We remember a quack doctor, whom we frequently saw in our youth, in giving his pills, offer a little prayer (of course not audibly) that his medicine might have the desired effect. The wise physician, and the man who disdains the witchery of charms, have,

perfect confidence in the agents which God has furnished in nature for relieving the various afflictions of our suffering humanity. If the power is not in the medicine, it is a most sinful deception to administer it.

Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto (in order to) salvation to every one that believes." Rom. 1, 16. Again the apostle, in speaking of the word, says, "It effectually works in every one that believes." Our Lord said, "The word of God is the good seed, which, when sown in honest and understanding hearts, brings forth fruit, some thirty, some sixty, and in some an hundred fold."

3. WHAT GAVE THE WORD EFFECT IN THE DAYS OF THE APOSTLES?

Perhaps, if we understood well what prevents the gospel from converting the world now, we might be the better prepraed to answer this question.

The efforts now making to embellish, ornament, and dress up the truth, as given by the spirit, neutralizes it, renders it insipid, ineffectual, and even offensive to honest inquirers. Inspired men preached not themselves, but they spoke as ambassadors of Christ, and their word, "was quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and was a discerner of the thoughts and intents of the heart." Heb. 4, 12. Men who believed what they said, spoke the truth, in the love of it, and it failed not to touch the hearts of their hearers. We must. therefore, conclude that in the present age we are not standing on the ground occupied by the early teachers of the religion of Christ. Surely we are either preaching ourselves, or we are preaching another gospel, which, in truth, is not another gospel, but is something employed as a substitute for the gospel of Christ, and which fails,—utterly fails,—to turn the wicked from the error of their ways. We doubt not that if the church of the nineteenth century could get baek upon the rock occupied by the primitive people of God, and the members cculd become "living stones" in the edifice, if they could rid themselves of all power and authority, save such grace as is common in the servants of God, much more effective would become the labor of the saints.

We have taken the more pains to dwell upon these primary

matters, because we cannot bring ourselves to the conclusion that the present ideas of church organization and church labor are at all suited for the conversion of the world to God, or to very materially improve the moral condition of mankind. The apostacy has carried us so far into Babylon, that we have well nigh lost the language of Jerusalem, and the manners of the city of our God. We may mock, as we please, at the idea of returning to primitive ways, and restoring the ancient order of things, but all movements for the better with Luther, Calvin, Wesley; and Campbell, were directed back to the forsaken city. The folly of the dream of religious progress, beyond the things developed in the plainest manner by our Savior, should be apparent to all. The speculative tendencies of the age are only calculated to lead the erring into deeper, wider and darker labyrinths of ignorance and folly. The boasted improvements in theological science, in Europe and America, have powerfully tended to obscure the old paths of righteousness, and drive our contemporaries into skepticism, infidelity and the grossness of idolatry.

Hence, we can but believe that the safety of the church and of the world depends upon a safe return to the ways of God, presented by Christ and his chosen apostles.

THE LOVE OF RUTH AND NAOMI.

Affection is the balm of life—the soother of its cares. When depressed by the sorrows of earth, how cheering the kindness of real friends. There is nothing that so refreshes the weary spirit, or so elevates the better feelings of the heart. Sweet it is, to see families cultivate this tender sentiment, and govern all their words and actions by its precepts. Affection is a fragrant blossom in a house, perfuming the atmosphere and gladdening all hearts. Constant and careful culture keeps it in fresh bloom, but neglect blights its delicate foliage and robs its beautiful petals of their richness. The affection of Ruth and Naomi. is very pleasant. We love to think of their devotion to each other, when their best friends had been taken, and they were alone. The young foreigner clung with all the firmness of a noble nature to the old mother, so sad and lonely, and who, before her affliction, had not known the love of her child. If misfortune and sorrow call forth the tenderness of

friends, we should not shrink from their stern lessons; but should bless the hand that afflicts and the grief that brings so precious a boon.

Naomi must have been a woman capable of winning hearts, and of binding them to her by the tenderest and strongest ties. She was bereft of her husband. Her sons had been laid down to rest in the bloom of manhood, and all she could do was to turn to her own country, and the friends of her youth, for solace. She told her two daughters-in-law to return to their homes, and prayed that God might deal as kindly with them, as they had dealt with the dead, and with her. They all wept together. Orpah kissed Naomi and returned to her father's house, but Ruth clave to her mother-in-law. "Entreat me not to leave thee," she said. "Where thou goest, I will go, where thou lodgest, I will lodge, thy people shall be my people, thy God, my God. Where thou diest, I will die, and there will I be buried." We see the two women, bereft indeed, but rich in each other's affection, as they travel to the land of Israel. Naomi says to her friends, "I went out full, but the Lord has brought me home again empty. The Almighty has afflicted me." Their poverty was so great that, Ruth went to glean in order to gain bread for their daily support. Boaz, the owner of the field, seems to have been impressed by her appearance, and kindly told her to stay with the maidens who were gleaning in his fields. She fell on her face and bowed herself to the ground. "Why have I found grace in thine eyes, seeing I am a stranger?" Boaz told her he had heard of her kindness to her mother-in-law; how she had left her father and mother, and her native land. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." "Let me," she says, "find favor in thy sight, my lord, for thou hast comforted me. Thou hast spoken friendly to thine handmaid, though I be not like one of thy hand maidens." Ruth continued her gentle, affectionate course to Naomi. She toiled for her support, and seemed to obey her as a child. Boaz was so impressed by the noble qualities she manifested, he determined to marry the young gleaner. Naomi used her iufluence in the case. "My daughter, shall I not seek rest for thee, that it may be well with thee?" Their marriage was performed with all the ceremonies of the Jewish law. Naomi became nurse to Obed, the son of Ruth. The women said to her, "Blessed be the Lord, who has not left thee without a kinsman. He shall be the re-

storer of thy life, and a nourisher of thy old age." Thy daughter-in-law who loveth thee, and is better to thee than seven sons; she hath borne him." Such deep tenderness of human beings for each other, through sorrow and suffering, is the greatest earthly comfort. It takes from affliction its sting, and fills many hours of life with happiness not to be described.

It is not wealth that gives the greatest enjoyment. The love of friends is remembered with most pleasure. Those are richest who have most of this angel treasure, and have spent care and thought in the treasuring. Friends are pearls, gathered with care and pain, and rare as they are precious.

Young persons should study to acquire those qualities of mind and heart that, render them worthy the happiness of having true friends. In sorrow, they can pour out all their griefs, and be strengthened by the sympathy given. Affection, then, is the true balm of life. It is like the shadow of a great rock in a weary land, where the pilgrim reposes on the fresh grass, and bathes his feet in a well spring of coolness. C. F.

CHURCH HISTORY—No. 3.

PRELIMINARY.

CHURCH HISTORY dates from the first Pentecost, after the ascension of our Lord to Heaven. The Holy Spirit descended on that ever memorable day, to direct the Apostles into all truth; they spake as the Spirit gave them *"utterance."* "The law went forth out of Zion, and the word of the Lord from Jerusalem." The Jews were "pierced to the heart;" gladly received the word; about three thousand were baptized" in the name of Christ, and were *placed together*, with others previously prepared, as "the church at Jerusalem," and the first congregation of the saved on earth.

The period of more than four thousand years from the creation of the physical world, to the birth of Christ's Spiritual empire—the *Palingenesia—the New Creation,* is replete with information most valuable to the religious student, who aspires to camprehend the grand edifice revealed in the New Testament. God, has wisely revealed three well defined eras, dispensations, or worlds—

the Patriarchal, the Jewish and the Christian. In order to understand their combined influence, each should be separately and carefully examined. There is special design in each, and there are important lessons to be learned in reference to the first and second eras, indispensable in preparing the mind to look steadily upon the third, and perfect house of God. "Jerusalem, from above, the mother of us all."

Such of the Patriarchal and Jewish historical materials, as we may consider necessary, to give a fair representation of the Christian empire, we will treat under the head of

SACRED HISTORY.

It must be obvious to the most casual observer that, all Sacred history, is not church history. The Divine records, from the creation through the first and second eras, to the creation of the Spiritual dispensation, are but parts of sacred history and yet there is not in them, the slightest vestige of church history to be found. It may be urged that, the first martyr for Christ—Stephen referred to the family of Abraham, as "the church in the wilderness," but it cannot be doubted that, it was merely in the sense of family association, he used the word church, and he had no reference to a people individually and separately called from the world, into the enjoyment of the salvation of Christ, and such church organization, as is recognized in the New Testament. The word church at Ephesus, was applied to a persecuting mob. Acts 19, 41. These matters, however, at the proper time will receive attention. We desire, in the first place, to explore the field of Sacred history that, antedates the church, for material which we trust, will better enable us to appreciate the Spiritual edifice—the New creation, established by Christ Jesus and his Apostles, under the immediate direction of the Holy Spirit. We therefore, very respectfully, invite attention to the subject of

THE CREATION.

The bare mention of the numerous theories of Creation, would require more space than we could afford, and as they may all be

without proper foundation, our readers could not be profited by, such speculations. Neither do we have any theory of our own, to explain. There are, in fact, questions of general moment, in reference to which, revelations have not been made, and *data* from other sources have not been discovered. Answers to these could be of no service to the world, and hence, God has wisely declined throwing light upon them. In regard to the Creation of this stupendous frame work of nature, we find quite a sufficiency for pleasant reflection in the Bible; and inasmuch, as all religious belief, is through spiritual light, we deem it in place to recite a few of the many allusions touching the subject. God, in a thousand forms of expression, is presented as the Creator of the heavens and the earth—as our Creator. The first words of the Bible read, "In the beginning, God created the heavens and the earth." We have nothing in this declaration save the announcement that God is the Creator, but there is not an intimation as to the *manner* of creation. On this point, however, David, the sweet singer of Israel, throws light. He says, "By the word of the Lord, were the heavens made, and all the host of them, by the breath of his mouth. He gathered the waters of the sea together as a heap, he layeth up the depth in store houses. Let the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake. and it was done, he commanded and it stood fast." Ps. 53; 6–9. Again, he said, "Let them praise the name of the Lord; for he commanded and the heavens were created." Ps. 148, 5.

Another speaks of the Almighty, in the following sublime strains, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26, 7. He adds, "By his Spirit, he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways, but how little a portion is heard of him."?

God put to Job some searching inquiries, intended as puzzles to all succeeding philosophers. He asked, Where wast thou, when I laid the foundations of the earth? declare, if thou hast understanding. Whereupon, are the foundations thereof fastened? or who laid the corner stone thereof, When the morning stars sang together. and all the Sons of God shouted for joy." Job, 38; 4-5. The developments of the New Testament, throw still greater light upon the dark problem of creation, but the details are brief. Paul informs us that, "God created all things by Jesus Christ." Eph. 3. 4, and another testifies that, "All things were made by him—

(the word) and without him, was not any thing made that was made." "He was in the world, and the world was made by him, and the world knew him not." John 1; 5-16. Paul again, says, "Through faith, we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." Heb. 11, 3.

We can see no good purpose in attempting to explain any of these grand statements in regard to the creation; and to our mind, it seems most satisfactory to believe through these words as they stand recorded in a fair translation. They contain God's explanations on the subject of creation. To be sure, we have not so far read any thing in reference to God's creation of matter, or that he created the world out of nothing. Were we to affirm such things, we would speak without authority, and of course, could command no respect for intelligence.

We have from early childhood, read the speculations of philosophers in regard to the eternity and origin of matter, and the process of creation, but our knowledge has not proved progressive, Plato, the greatest thinker of antiquity, borrowed a suffieiency of truth from Moses to say, "God was the author of the world," but as to the origin of the materials of which the earth was composed, or the agents which operated, in bringing into form and proportion, the endless objects of nature, he knew nothing, and his good sense saved him from dangerous speculations.

Much has been said in regard to the province of "*Reason*," in the investigations of nature; and especially in reference to creation; but whatever may be meant by the word, we think we are perfectly safe in saying that, we have witnessed no such discovery, with regard to the world, or its Author. That something called reason, which is supposed to make so many discoveries in science and religion, we consider a false divinity—that has revealed nothing, and is not at all worthy of veneration. We are frequently told that, "The facts of science and the Bible, touching physical nature, must be harmonized." Science has revealed nothing spiritual, and it has not been the province of any inspired writer, to know the least thing in regard to the modes and means of the Almighty, in the creation, and we should not be surprised, if such discoveries should never be made. From the fact, however, that both religionists and the professedly scientific, have unwittingly adopted speculations that, may exert a detrimental influence, it occurs to us that, an effort to correct a few mistakes regarding the

teaching of Moses, upon the first chapter of Genesis, would richly repay us for the labor. Do not most persons understand Moses to teach that, six thousand years ago, God brought the world into existance from nothing?—the world and all things therein?

This is certainly the prevalent opinion. Still, it is but an opinion and it has no foundation in fact, or in the records of Moses. The words are, "In the beginning God created the heavens and the earth." Does the word *created*, imply that, God created the heavens and the earth out of nothing? There are in the Hebrew scriptures, three distinct words employed to designate the same divine act.

1. *Bah-rah*, to create. "*God created.*" Gen. 1, 1.

2. *Gnah-sah*, to make. "*God saw every thing he had made.*" Gen. 1, 31.

3. *Yah-tzar*, to form. "*The man he formed.*" Gen. 2, 8.

Neither word necessarily implies a creation out of nothing, and either may be rendered to *create*, *make*, or *form*. The first word in the verse, correctly rendered may throw light upon the subject, of very considerable moment. The words, "*In the beginning*," are from a single Hebrew word, composed of two, which may be read, in the first place, or first of all, God created the heavens and the earth. This is no more than, in the beginning, or chief of all, head of all, God created. The idea is, God originated the world. Moses merely stated the fact, that God made the world, but in the first clause he alludes not to the manner of creating. It will be noted, that was not the beginning of the creation; but Moses announced a completed creation, a finished work. This was finished before the first day, and no one of the six days work, was any part of this creation. Are we correct in this conclusion? The statement is full that, God had completed the work of the creation of the heavens and the earth, in the first place.

In the second place, Moses describes the condition of the earth, after its creation. He says, "The earth was without form, and void." Or, "*emptiness* and *vastness* spread over the deep." Two points seem clear. First, the earth, is truly a complete creation; and secondly, the condition is not suitable for intelligent inhabitants. The work of the six days, called, the "six days of creation," had nothing to do with the creation of the heavens and the earth, but was arranging the earth as a fit residence for man. Can we not distinctly trace each day's work?

On the first day, "The Spirit moved upon the face of the waters,

and God said, Let there be light, and there was light." The Hebrew verb is not *active*, and cannot mean that, God commanded that light should be *created*. The Sun—the very fountain and source of light—was not created till the fourth day; and hence, there must be confusion from a misunderstanding of the matters, as they stand recorded. Doubtless the idea, was that, darkness was, from some cause unknown to us, prevailing, and the Lord merely willed the appearance of the light and God saw that the light was suitable, and "The evening and the morning were the first day,"

On the second day, God divided the waters by a firmament, and called the firmament heaven, and pronounced "The evening and the morning the second day." Nothing new yet. Next, God gathered the waters into one place, let the dry land appear–caused the earth to bring forth grass—vegetation—pronounced all good, suitable and adapted to his purposes, and called "The evening and the morning the third day."

On the next day, God caused the light bearers—the Sun and the Moon to take their position—pronounced himself well pleased, and called "The evening and the morning the fourth day."

On the Fifth day, the waters brought forth their treasures of living creatures; and the fowls of the sea and the earth, were made.

On the Sixth day, the land animals and man were created, pronounced good and man was installed ruler over all which the Lord had made.

On the Seventh day God rested from all his labors.

We may now be asked, if these were natural days of twenty-four hours each? We doubt not they were. This was the first, or literal use of the word day, and it could not have been employed metaphorically. The Seventh day; was consecrated for man—and in the giving of the law at Mount Sinai, the identical rest day was incorporated. Ex. 20, 8..

It has been said that, Geology makes quite different revelations in regard to the days of creation. We answer that Geology has made no revelations whatever on the subject. It is true, that many doubtful things have been written about *indefinitely long periods* called the days of creation; but, sounder views have prevailed in the learned world, for some years past, and there need be no fear of conflict between the scriptures, and the facts of Geology. When it is remembered that, many of our best Geolo-

gists are also amongst the foremost teachers of the truths of revelation, there can be no danger of conflict. Doubtless, speculators will continue to arise, and there may be many objections made to religion; upon the presumption, that its details will not bear examination, but inasmuch, as it has stood the ordeal of more than eighteen hundred years, we think there is no danger. Mr. Darwin's development or evolution theory, of lower animals, rising into classes, orders, etc., still higher, through the influence of natural causes, can do no special harm to Sacred history. It is like the thousand and one fabulous theories that preceded it. In the appointed time, it will die of its own imperfections, and there is no occasion to array the statements of the Bible, in reference to the creation of the earth, to overthrow the hypothesis.

In what we have said upon the subject of Geology, we intend not to convey the idea that, there is no truth in the science. Far from it. We are satisfied, both from revelation, and the records of nature, that God is not only the Creator of the heavens and the earth, but also of man, and all animate existence. His creations were accomplished through his Son—and some of the agencies are clearly designated in natural phenomena. As to the origin of matter, we have no light, either from the Sacred scriptures, or nature, but that, God employed heat, water, and other agencies, in the modifications of matter, there can be no doubt. The older or primitive structures, the Plutonic and Volcanic formations, as seen in Granite, and masses which have protruded from the interior of the earth, bear indisputable *fire* marks.

In all other structures, from the lowest sedimentary formations known as the "Siluvian system," up to the recent structures or period of man, the main agent has been water. That there have been various distinct and independent creations—animal and vegetable, is clearly proved from the fact that, petrefactions or fossil remains, are found in the lower deposits, which are not in higher series; and in no structure from the lowest life bearing strata, to the recent period, is there the slightest evidence of the existence of man, or his works. Consequently, the history of man's creation as given by Moses, contains all that is true, or that can be predicted of man. The animals that now exist, are recent—did not live in the older ages of the world—but were specially made to supply the wants of man. Hence, the Apostle assures us that, "All things, indeed are pure, and there is nothing unclean of itself." Ro. 14; 14, 20. All are to be received with thankfulness, and all creatures below man, are to minister to his wants. The

practical object of these reflections upon the creation, is intended to direct attention to the wisdom and goodness of God, in making provision for our race on the earth. With the care of all things, our first parents were entrusted. and all nature was made subservient to them. It will be proper, in further researches into sacred history, to examine with care, the condition of man when first placed on the earth. We should endeavor to follow him in all his labors and changes from the garden of Eden, to his "House not made with hands, eternal in the heavens."

THE COLORED PEOPLE OF THE SOUTH.

It is a subject of general regret, that causes of strife and alienation, between the colored and white people of the south, have existed for several anxious years, but if we are not mistaken, there is a very general disposition in the best men of the country, to contribute their influence to enable all concerned to comprehend our true relations to God and to one another. While marked natural differences may exist between Shemites and Africans, or the children of Ham and others, it cannot be doubted that all are but parts of the one great family of Adam. "God, who made the world, hath made of one blood all nations of men, for to dwell upon all the face of the earth, and hath determined the times before apponited, and the bounds of their habitation." Ac. 17; 24-25.

Although differences, whose cause may never be understood by us, may exist between the three families that peopled the world after the flood, it is the privilege of all, to look up in faith, to the same God and Father. There is but one straight and narrow road, and but one haven of eternal rest, in preparation for the good of all nations. Christ brought the same glad tidings of good things to all; established but one church for the saints—"Jerusalem, the free woman, from above, the mother of us all." There are, however, reasons of a personal character, which suggest to us the propriety of calling attention to the condition of the descendants of Ham in the south. Time was when thousands of the best informed colored people of the south, lived in full fellowship as members of the church of Christ, with their white brethren. They prayed, sang, exhorted and broke bread together,

as members of one family. Possibly, in no section of the earth, could so intelligent and cultivated colored Christians be found, as in the State of Tennessee. We made it our business more than a third of a century ago, to visit, what were regarded as the most advanced colored people of the North, especially, the congregation at New Bedford, Massachusetts, and we speak without, sectional prejudice, when we say that, in the City of Nashville alone, there then lived and worshipped more educated, independent, refined, and earnest sons and daughters of Ham, as we have good evidence to believe, than in any other city on earth. These people sat with their white brethren many years in heavenly places in Christ Jesus. It was a joyful season. Our colored brethren, some of whom at least we had aided in purchasing and setting at liberty, and others whom we had educated in what seemed to us, useful and good, without our agency, were completely alienated from us, and turned against us. The revolution was too sudden and too great, for the moral health of the freed people. They were induced to think, that all with whom they had formerly associated, were oppressive, and enemics of the colored race. Such seems to be the general opinion still.

Most unfortunate for the colored people when they were enfranchised, it was with the idea that, they were the only people loyal to good government, and that the white people were untrustworthy in both church and state. The effect was to make the colored people ignorantly oppressive. Worse still, the hatred created in the hearts of the freed people, led them generally to conclude that, they could no longer afford to worship with, or associate with their white brethren. Hence, for ten years past, our colored friends, have been experimenting, as to *their* capacity to direct their religious steps. We desire not to conclude hastily or judge rashly, but from what we have seen, there can be no doubt, the spiritual condition of our freed people, has not improved, as was anticipated. Indeed; many careful observers are impressed that, the tendencies, are generally to that side of human nature, called in the Bible, "the flesh," and not to the Spirit. We need not, we presume, urge upon our colored people that, the question of their ability to govern themselves religiously, is still doubtful; and will remain so, while their Japhethite brethren, with at least equal natural ability, and with greatly superior educational advantages, fail to satisfy the thinking that, the wisdom of the world, is sufficient for men's spiritual government. Consequently, we wish to say in all confidence, to our colored brethren,

without the slightest prejudice, and with the full consciousness of our responsibility to God, that, with the combinedwisdom of all classes, even under the direction of the Good Spirit, the journey to the better land, is so perilous that, without perfect *Union* of forces, ultimate success will be doubtful. We feel at liberty to urge upon our colored brethren, moderation in all things. It is their right, to exert an influence in state and church, equal to their intellectual and moral power, but no more. Upon the principle that "Evil communications corrupt good manners," it is their interest to avoid all appearance of evil. It is their highest interest to seek the association of the most enlightened and spiritual. We deem it also becoming, to say, to our white brethren that, we have evidently waited sufficiently long without any formidable effort to improve the moral condition of our African friends. What we may be able to do in their behalf, we cannot predict; but if we fail to lend a helping hand, God will send to our shores a better people than have yet visited us, to do the work we are now neglecting. The means we should employ in this good work, we need not now suggest. Our first business is, to encourage an interest in the labor of saving the offspring of Ham. If we determine to act, God will direct the plans of operation; but for the present, our chief purpose is if possible, to favorably impress our friends, colored and white, as to the importance of a united effort for good.

THE REGENERATION.

THE orthodox view of this subject is, I believe, that Regeneration is the whole change that enables persons to pass from the kingdom of Satan, into the kingdom of Christ—in other words, to become Christians. The word Regeneration does not once appear in the Old Testament. Before Christ, it was not known. There was a Regeneration. The word first appears in Matthew 19, 28. Christ says to his disciples, "You who have followed me in the Regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel." We cannot for a moment think that Christ

passed through a Regeneration, and his disciples followed him in it. We turn to Luke, who relates the same conversation, chap. 22–28. "You are they who have continued with me in my temptations, and I appoint unto you a kingdom, as my Father has appointed unto me, that you may eat and drink at my table, in my kingdom, and sit on twelve thrones judging the twelve tribes of Israel." Matthew says, "You have followed me." Luke says, "You have continued with me in my temptations." Matthew says, "You shall sit in the Regeneration, on twelve thrones." Luke says, "You shall sit on twelve thrones in the kingdom of Heaven."

Regeneration occurs again, Titus 3, 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Spirit." Luke says, "Kingdom of Heaven." Matthew calls it the "Regeneration." What can both mean, but the church of Christ? and this washing can only be the baptism, to which all must submit, before entering the Regeneration—or church of Christ.

Is it not quite as correct to speak of kingdoming or churching a man, as of Regenerating him? God created the heavens and the earth. The first creation, Man, was to rule and enjoy in it all earthly blessings. In the second creation, the Regeneration, man is to enjoy spiritual blessings, and to be governed by spiritual laws. All who enter it, must do so by "the washing of Regeneration, and renewing of the Holy Spirit." In the words of John, they must be born of water and the spirit. Can we think the Regeneration is more or less than the New Creation—the Church of Christ, established on the day of Pentecost? C. F.

PURE INFLUEMCE,

CANNOT be too much considered by young christians. They have the power to exercise it for the good of others, and it affords the truest enjoyment to use their power. There are always some, they can raise—some who are willing to be guided by those at all superior to themselves. A young christian cannot estimate the effect her example may have, when she does what she knows is right—what the scriptures dictate, even when it opposes the wishes and ways of others. She will do this, when she remem-

bers, she is acting for eternity—that some one will be influenced here, and through eternal ages, by her example. It is encouraging to meet a christian girl, who acts from this motive, and who has independence of character, when tempted to say, "That is wrong," "I will not so act." You know old women sometimes, like to call up those they loved and admired, in the years gone bye. They think many beautiful things are hid away in the ample folds of the past. They remember those who helped to lend pleasantness, but, who also had an influence for good; as they went on their way. They turn and memory is busy. Sweet faces come to them, as if no flowers bloomed between the closed eyes, and their own. Songs heard in the vanished years, float back, the bright smiles that beamed on them, the soft tones that breathed in their ears only thrill them, even yet, with emotion, excited only by a presence in the past—but I am wandering. I wished to call up the calm, gentle face of one who was with us years departed. She was not only an earnest student, but an earnest christian. She felt that time was given to improve, not to waste. In the school room, I never saw her spend a morning hour, in any thing, except in the performance of duty. She recited with young men at college, and those not so earnest as herself, in the acquisition of knowledge, thought it not proper "for girls to say their lessons with boys." Her intelligence often brought a blush to their cheeks. She not only studied books, but her influence on others, that she might, if possible make them better—more thoughtful. She was spoken of with respect by those most capable of judging. Years afterwards, a young man, when calling up memories of his school days, spoke of her as different from all girls he had before known. He said, "He had always considered it an honor when Miss F. would speak to him." 'Twas pleasant to hear her thus mentioned, and thought how many young christians might have the same influence, in making Religion honored and beloved. They can if they come under its influence, not only do this, but may enable young men, to form ideas of the true loveliness of woman, by always exerting a pure influence.

C. F.

SCHOOLS.

We would be pleased to have school and educational statistics. If the brethren will take some pains on the subject, we may be of advantage to them.

ORIGIN OF THE BAPTIST CHURCH.

We have been requested to give, in the Historian, the origin of the Baptist church. Our purpose is to furnish our readers as accurate statements in regard to the various denominations as the materials we may be able to command will justify; but as we wish to present each in its proper place, we doubt the policy of submitting many very positive conclusions before the reasons that authorize them. Mr. Orchard, and various other Baptist historians, maintain that the Baptist church has existed from the time of John, the forerunner of the Savior; and it would seem proper in examining the history of the Baptist denomination, that the grounds of their conclusions should be scrutinized. The same might be stated with reference to the Greek and Romish churches, indeed, with regard to all sects; but our friends must see it will be a laborious work to do full justice to all the respective bodies requiring attention. We see no impropriety, however, in submitting at any time important conclusions touching the rise and general history of any denomination; consequently we deem it in place to make a few very plain statements, negative and positive, regarding the Baptist church. We hope in this course to excite inquiries that may lead to valuable results.

1. John the Baptist had no authority to establish a church; but he was sent before the Messiah "to prepare the way," "to make ready a people for the Lord." "He gave the knowledge of salvation by the remission of sins."

2. The least in the church of Christ, or the kingdom of heaven, was to be greater than John. That is to say, John was not permitted to live to see the kingdom of heaven established on earth. Hence, as his mission drew to a close, he said of our Lord, "He must increase, but I must decrease." From the days of John, the kingdom was preached as at hand. as coming, as near; and really in its elements, the Lord pronounced it "amongst the Jews," before the church was recognized on the day of Pentecost.

3. The church planted at Jerusalem was not, however, a Baptist sect; but was truly "the church of God," called also "the church of the saints," or rather, the different congregations were styled "the churches of the saints."

4. We find no records of a Baptist church for some sixteen hundred years after the church was planted at Jerusalem.

5. The Baptist church is evidently a creature of the Reformation, inaugurated by Martin Luther.

6. We think it can be shown from the most authentic records that the first Baptist Church, dates from September 12th, 1633.

7. The first Baptist creed, authorized by the seven London churches, appeared in 1644. Another creed was published by the "Baptized Congregations" in 1677. The Philadelphia confession was the offspring of these.

"PREPARE TO MEET THY GOD."

THIS injunction is given to all, because it is a meeting all must attend. None can absent themselves. They may cry for the mountains to fall upon them, and the hills to cover them, that they may be absent from it, but not thus are they to be covered or hid. If the heavens were passing away with a great noise, and the elements were melting with fervent heat, they would not be overlooked in the terrible confusion. *All* must appear at the judgment seat of Christ. We sometimes forget that the day is fast coming—that every hour brings it nearer. There is great solemnity in the thought of its silent and certain approach. The beloved disciple, looking into the far off future, says, "I saw the dead, small and great, stand before God. The books were opened, and the dead were judged according to their works." That there are books—books of remembrance of the whole lives of those whose sins have not been forgiven, is fearful. These books will be read at the meeting to which we are hastening. We cannot form an idea of a time of deeper interest. All will be in earnest then. It is wise now to question our own hearts. Am I prepared? Am I in Christ? Have I made the Judge my friend? Is it not prudent, while life is ours, to prepare to meet God in peace? Obedience to Christ—a pure and prayerful life spent in his service—will secure his friendship now, and a blissful immortality in the great world to come. Thus, have many been prepared to meet their God.

C. F.

MATTERS EDUCATIONAL.

OUR friends must not conclude from the fact that, we are not publishing, indiscriminately, School and College advertisements that, we feel but little interest in the training of youth. Far from it. The Romish church gives evidence of being the wisest sect, in her labors, by drawing the children under her influence. We are firm in the belief, that, the success of the church of the future, depends mainly upon the labors of Christians with the young people of the age. We desire to receive educational reports, and to give notices of all educational labors.

THANKS AND REQUESTS

It is with a sincere heart, we desire to thank God that, our labors in the Religious Historian, promise favorable results. We know that, we have nothing personal to accomplish; and we are impressed most solemnly from day to day that, we can make but a short work on earth. Still we trust we shall use proper diligence, and we feel that, it is not only becoming, but our duty, in addition to thanking the saints, in many sections, for their interest in our publication, to make two earnest requests.

1. While our friends may he pleased with the Historian, the work is sent out in so costly a style that, without a wide circulation, the loss in publishing, will be serious. This is no hint. It is merely saying to good men and women, that it is proper to to employ the best means at our command in fulfilling our mission. We are called to work.

2. We devoutly ask our friends to help us, in every possible form of criticism, in their power; in every suggestion for our profit and for the advancement of our common Christianity; and more specially, we ask aid in collecting the best materials that exist, for furnishing such a history as the cause of Christ demands. Combined labor will accomplish wonders.

RELIGIOUS REPORTS.

While we are not fully satisfied that, we shall be able to furnish very full details in reference to the labors of preachers of the Gospel, in the different sections of the earth, we are anxious to hear from our brethren; and we trust that, by their assistance, we may be able to furnish a large amount in quite a condensed, and yet satisfactory form. We would also be pleased to receive the results of all church co-operations, and all labor by the united efforts of the brethren. Although, we have not seen proper, to attempt any religious work, through human organizations, such as Missionary and other like societies, we would be thankful for reports from such, and we will faithfully promise to do all full justice. The good, we would be pleased to place on record.

MONTHLY REPORTS.

We request our readers to assist us by furnishing facts in making up monthly reports from the churches for each number.

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

TERMS:

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

PRINTED AT THE

BEN FRANKLIN PRINTING OFFICE.

BY

John T. S. & Jas. W. Fall,

CORNER OF COLLEGE AND UNION STREETS, NASHVILLE.